



டைய சென்னைக்குமுன் என்னவாயிருந்தும். சூனியமாயிருந்தாய். உள்உற்பத்திக்குப்பிற்பாடு என்னவாயிருக்கிறது. என்னவாயிருக்கிறது. உள்சீவியமுழுவதும் என்னவாயிருக்கிறது. ஓர் பெரும் பாலியன் நீ மதிக்கும் மகத்தாயி சலாக்கியங்க ளென்று? பூமியிலிருந்துசுரமாமலவைத்துக்கும் கட்டுவதற்குப் பரமனை கட்டுவதாக இருக்கிறபோதும் இப்படிக்கொத்த நிலப்பரத்திலிருக்கும் பெரியோருக்கு சிறியோருமாயி மானிடப் பழக்கங்களே அந் தரமாகிய மேட்டில் ஏன் நிற்கிறார்கள்.

ஓர் கிணேக்க கலக்கியானி ஆன்மாக்கள் அகக் கதைப்பும் முக்கியமென்று என்னும் தூய்மையாயிருக்கும்படி மனுஷனுடைய நிற்பந்தமான நிலைபாட்டை ஏமாசுப் பிந்தாக்கப்பட்டுக்கூறும். க. மனிதனுடைய ஆவி, பிந்தாக்கப்பட்ட கருக்களின் தாயாயிருக்கின்றன. உ. இவனுடல் மிகத்தன்மையாயும் தன்முள்ளுள்ளாயிருக்கின்றன. ஈ. மடைமையிலுள்ள தப்பித்தங்களிலும் உறுதியுள்ளவையுமும், நகரடக்கையிலும் உத்தமமான எண்ணக்களிலும் நிவாயற்றவையுமும் இருக்கிறார்கள். ச. இவனுடைய வேஷங்கள் விநூலானதும் சித்தித்தவமானதும் முடிவற்றதாயுமிருக்கின்றன. ௫. இவனுடைய அதிட்டம் மறுள்ளதும், அரிதாய் இச்சிக்கப்பட்டதற்க்களும், ஒருக்காலும் பூரணமற்றதாயுமிருக்கின்றன. ௬. இவனுடைய நானும் இவன் மரணம்மட்டுக் கிட்டாததாயிருக்கின்றன. அதாவது, அதைப் பாலிக்கப்பட்டு. ௭. இவனுக்கு மரணமே நிசமானதும் எல்லாவேவையிலும் கடைசியைப்பிட்டு காத்திக்கொண்டே மீறிக் கிறதும். ஆனால் தவறையிலில், இவைகளில் அல்லாத இவைபோன்ற தியானக்களில் விடவிடாதபடியெண்ணிச் சீலப்போமோசில் பெருமைவாயிருக்கின்ற மடமென்றையோமையிலே வேறையிலில்லாவயென்றுத் தாழ்மையாயிருக்கிறதே நன்றென்றும் நிரணப்போம். ஓர் மானுக்கன்.

உதயதாரகை.

சுஅரூசு (ஓ), ஆனி மீ, 22 உ.

Sir William Jones.—தூசாகசும். ஆண்டி ஐரோபீயாக்கண்டத்திலுள்ள லண்டன் என்னும் பட்டணத்தில் வில்லியம் மோன்ஸ் என்பர் (Sir William Jones) பிறந்த முன்றலையுள்ளவரான போழ்து அவருடைய பிதா இந்துபோக மதாவோக வில்லியம் தேரேவராயிருந்தபடியாலும் தன் மகளைப் படிப்பிப்பதிலே முழுக்கவரல கோண்டவளாயிருந்தபடியாலும் இளமையிலே வாசிக்கும்படியான பிரியத்தை அவருக்கு நன்றாய்ப் பயிற்றவைத்தார். அவர் தான் படித்தவையெல்லாம் அவன்க்கேயும் தனது குரபுக்கத்திலும் அமைத்துக்கொள்ளத்தக்க யூசியாயிருந்த பிற்காலத்திலே அதிகம் போடுபவர மனிதரும் வரும்படிக்கு தவறாயிருந்தார். அவருக்கும் பதினேட்டு வயதானபோழ்து சகல கவலக்கியானங்களையும் கற்றறியக்கூடிய க்ஸ்போர்டு (Oxford) என்ற வித்தியாசாலையிலே சேர்க்கினார். அங்கே அபுருக்குத் தனவையாக அவர் மதறையுப் போயிருந்தபடியால், யாதேறும் துறியும்க்கத்துக்கு அல்லாத மோகங்களுக்கு ஏற்படாமல் மன ஆறுதலுள்ளவராயிருந்தார். அவர் லோட் அல்தோப் (Lord Althorp) என்பவருடைய கூடிப் பிரமணம் பண்ணி வருங்காலத்தில், கல்வியிற் தேர்ச்சியடைந்து நற்பழக்கமுள்ளவராய் வரவாயிருந்தது. மேலும் தனக்குப் பிறந்தும் உபயோகமாக நியாயசாத்திரத்தைப் படித்து அதிற் தேறி னாலு வரவுத்துக்குள் ஒரு நியாயசாத்திரியாகி, அங்குள்ள யாவரும் விமக்கத்துக்கதாய் ஆசிரியக்கண்டத்திலுள்ள வித்தியான்கள் சேர்த்துப் பற்பல நூல்களை மொழிபெயர்த்து அநேக புத்தகங்களைப் பிரசுரித்தபடிநித்திரும். அவ் வராமலும், இந்தியாவிலுள்ள சகலவித சாத்திரநூல்களையும் அறியவும், அவ்விடத்திற்குள்ளே தாம் ஒரு நிதியுத்யாயாகியபோகவும் பிரியங்கொண்டிருந்தபடியால், அவருடைய எண்ணப்படி, சூசாரும், ஆண்டி வங்காளத்தேசத்துக்கு நிதியுத்யாயாகவும் இன்னும் சிறிய உத்தியோகங்களைப் பார்ப்பிக்கவும் நியமிக்கப்பட்டார் அந் தவருக்குத்திற்குளே தன்னைடைய கோக்கத்துக்க்கையு அறிவித்துச் சந்தனத்திலுள் தேறின ஒரு பெண்ணை வவாகம் பண்ணிக்கொண்டு வங்காளத்திலே இவ்வாறுத்தியோகத்தை இவர் நடத்தியிருக்கையிலும், லண்டன் பட்டணத்தில் ஸ்தபிக்கப்பட்டிருக்கின்ற இராசமான்டிரிமுள்ள சங்கத்திற்க்கொத்த ஓர் சங்கத்தைக்க கற்றதொலிலும் ஸ்ராயித்தார். இப்படியாக இவர் பிரயாசப்பட்டே ஸ்தாபித்து சங்கம் அதிகம் பிரேசசனமுள்ளதும் மேன்மையுள்ளதாயும் வந்தது. இதுவாய்ந்த இத்தியாவிலுள்ள கல்வி, நியாயம்

பிரமாணம், இதிசாசும், மார்க்கம் முதலியவைகளைப்பற்றி நன்றும் ஆராய்ந்து அதைப் பிரசுரித்துப் படுத்தி வைத்ததற்க்காக உலகத்துவர்கள் அங்குக்கு அதிலும் நன்றிசெய்துத்தக் கட்டுகளினாய் இந்நகர்கூறிகள். இவ்விதமாய் இவர் சகசவியாய் நானில்டெருகையில் இருக்கும் ஒரு லியாதி உண்டிபட்டுவரவர அதிகரித்து ஒரு கிழமைக்குள் மரித்தவிட்டார். அப்போழ்து அவருக்கு, ச.அ. வயது, அவர் எவ்வளவு கல்விமாதகவருந்நாடுபோது அவர் உண்டிபண்ணின பித்தகவகரிமில் விரங்கும். இவர் ஏறக்குறைய, உ.அ. பாஷையுண்பப் படித்தறிந்தவாயிருந்தார். அதில் எட்டுபாஷைகளைத்தீர்ப்பாகவும், மற்றவைகளைக் கொஞ்சம் குறைவாகவும் படித்திருந்தார். இப்படியிருந்தும் ஏற்புவிற்ற பெருமை கொள்ளாதவரும் யாவரும் ஏற்று குணஞ்சுவகளை உடையவருமாய், இடச்சகராய் இயேசுக்கிறிஸ்துவில் அதிக நம்பிக்கையைவைத்துத் தீர்க்கதாரிசன ஆகம்மக்கள ஆராய்ந்து அவைகள் க்கே ஆவியிலும் எழுதப்பட்டுவென்ற தீர்த்துத் தனது நோக்கிதன் ஒரு பத்தியை வேதத்தை வாசித்துத் தியானிப்பதற்க்காக நியமித்துக்கொண்டாரென்று அவர் எழுதிவைத்த நானாகசும் குறிப்பியல் தெரியவந்தது. இன்னும் அவர் சோலிவெதென்னவென்றால், நான் என் வேதமாகத்தை எழுதவும் வாசித்துத் தியானித்துப் பார்த்தபோழ்து முழுவேதமும் தலை மலமாய் எழுதப்பட்டதென்றும், மற்றெல்லாப்பாஷைகளில் எழுதப்பட்டதென்றும் எடுத்துப்படித்தகங்களைப் பார்க்கிலும் இதுவே மேன்மையும் சம்மான்க்கமும் முக்கியமொளசாரித்திரம்கள அடக்கியிருக்கிறதென்றும் இவருடைய வேதபுத்தகத்தின் ஓர்ப்புத்திலே எழுதிவைத்தார். அவர் துன்பமாயிருந்தவேளையியோமையும் மனத்தாழ்மையுடனவேவலுத்துப் பிரிதியான நற்பல விண்ணப்படிக்களைக் க்ஷேத்திவந்தார்.

Bengal Railway.—ஏரோப்பைதேசத்திலே யுத்தம் முதலிய குழப்பங்கள் நடந்தாலும், ஏற்றுமதி இறக்குமதிகளின் கெலவுகள் அதிகப்பட்டிருந்தாலும் இருப்புச்சலாகைகவெலவ வெகு சீக்கிரமாக வங்காளத்திற்கு நடத்துபாக்கின்றது. சீர்மையிலே கோஞ்சத்தையித்துடனே முயற்சிப்பதக் சம்பவித்தால், ஆயிரத்தெண்ணூற்றுப் பத்தேழுமாளண்டளவில் கற்குத்தவாலிலிருந்து சிறிய மணியித்தியானத்துக்குள்ளே தெல்லிசுரத்துக்கு வந்துவிடுகிறதற்கு இடமாயிருந்தது. கவுர என்ற இடத்திலிருந்து பாண்டி ருவ என்ற இடமரைசுத்தினாரதும் நார்புத்திசண்டிகேட்டை. இதற்க்கிடையிலே இப்போழ்து போடப்பட்டிருக்கும் இருப்புச்சலாகைகவெலவென்தி னாலு வரையற்றபோகிலும் ஆடிமாதம் பதினாந்துநித்தியமளவில் முறித்து பாலிப்புக்கிடமாயிருக்கும். மேலும், கற்குத்தவாலிலிருந்து நூற்றுமும்பத்தேழுநூட்டை தூரமாயிருக்கின்ற இரானெத்திகை என்ற இடமனவுக்கும் வேருருபுத்தியாய்ப் போடப்படும இருப்புச்சலாகைகவெலவென்தி இதனேத்துவரும் அன்புத்தைத்தாமாண்டு கைமாதம் முதலாய்நித்தியமளவில் பாலிப்புக்கிடமாயிருக்கும். ஆகிலுத்து சற்குக்கவர்க்க்கோலுக்கில், நார்புத்திசண்டிகேட்டைதூரமளவுக்குப்போடப்பட்டிருமுடிந்தவித்துக்குச் சீர்மையிலிருந்து இச்செலவுவந்தும் இயக்குகிற இரதமனைத்தால் இவ்வளவுதூரம் பாலிப்புக்கு முடிந்தாயிற்றென்று சொல்லவேண்டியதாய். இன்னும் சற்கேயியாய்ச்சலாகைகவெலவென்தி, சிறிய கிழமைக்குள்ளாக வேரே என்செத்தொன்பதுகட்டைதூரமளவுக்குப் போடப்பட்டிரு முடிந்தபோம். ஒப்பந்தமாய்க் செய்துமுடிக்கிறதென்றும் என்னுறாக்கப்பட்ட தூரமளவுக்கு ஒப்பந்தங்களும் இடத்திலே விட்டிருக்கிறது.

Hoolee Festival.—கிறிஸ்துமார்க்கக் குறாமுடைய நடைமையப்பற்றி வம்மார்க்குக்க்க்குக் ஆமேத்து கசரத்திலுள்ள ஒரு பண்ட தனுடைய எண்ணாவது, அவ்விடத்திலேநடக்கும் ஒருவகையான திறவிழாவென்பதில் அவர் மெத்தக் கண்டளையாய்ப்பேசிச் சொல்லவேண்டவெனில், எங்கேயிருந்து ஆர்முலமகம் இவ்வளவு அறிவு எங்குருக்குள்ளேவந்ததென்று நான்கள் நன்றும் சீர்கித்துப்பார்ப்போமகம். யாதேறும் சர்க்கேயில்லாமல் அது இங்கிலீசுக்காரரிடத்திலிருந்து பிறதனமாய்ப் புகுமாற்றலமகவந்தது. அவர்களே அதற்க்க்காரணம். இவர்கள் எங்கென்செய்வதும், எங்கென அறிமாமெயென்னும் அக்குறையைத்திலிருந்து மெய்சூரன ளுக்கித்தகொண்டுவருகிறதற்குப் பிரயாசப்பட்டிருக்கக்க சம்பவித்ததும், இப்போழ்து நான்க்கண்டைத் திருக்கிறசேர ஒருக்காலும் அடைவதேயிலில்ல. எங்கள் சொந்தக் சனந்தரணே எங்கென அரசாட்சிபண்ணி இந்தக் கருமசாலிகள் எங்குள்ளும் வரதி

ருந்தால், இந்தத் திருவிழாவிலுண்டாகும் பெரும்பலத பழக்கங்கள் அதிகப்படுமென்பதற்குக் க் தேகமில்லவென்று. இந்தத்திருவிழா அவ்விடத்திலே உண்டான நோக்கம் என்னவெனில், ஒருகாலத்திலே பென்சுவேலையேயாருத்தி சனக்களைத் தோற்றாவுபடுத்தித் தோடங்கினார். அப்போழ்து சனக்களெல்லாருக்கின்ற உபாயமாய் அவருடையே யுத்தம்பண்ணி அவனை வேற்றுகொண்டிருத்த அக்கினியிலே கட்டுப்பாட்டாட்டார்கள். கையியிலே வருமேருக்கால் அவனைப்பிடித்துக் கொல்லுகிறபவனாய்மாய் திருவிழாக்கொண்டிருத்திச் சந்தோஷப்படுகிறார்கள். ஆனாலும், சாத்திரத்திற்க்கொல்லிய முறையை விலக்கி இலக்கணக்கட்டமான அநேகச் செய்கைகள் அந்தத் திருவிழாவில் நடக்கிறதிலே அவைகள் காலத்துக்குக்காலம் உண்டான யுறக்கமென்று நிரணக்கவெனையது.

Odessa.—மேலேச் சஞ்சிகையிற் சொல்லப்பட்ட நூசியருடைய ஐசா என்ற பட்டணத்தை இக்கிசுகாரரும் பிரஞ்சுக்காரரும் பிடித்தவேளையிலும் நூசியருடைய இரண்டி வேடிமருத்துச்சாலகைகள் கெட்டது அவர்களருடைய பன்னிரண்டு போர்க்கப்பல்களை அறிமத்தியப்போட்டதமன்றிக் கரைக்கண்டைக்கு ஆயத்தமாய்க் கட்டியிருந்து கோட்டை கோத்தகங்களெல்லாம் முற்றிற் தாளாய்ப் போய்விட்டது. இதிலிருப்பட்டு இரண்டாய் மீட்டிற இங்கிலீசுகாரர் பிரஞ்சுக்காரருக்குள்ளே இறந்தவர்கள் எட்டுபேர். சாயப்பட்டவர்கள் பதினேட்டுபேர். மேலும் இங்கிலீசுகாரருடைய பங்கிட்டுமென்னும் காரணப்பரையுடைய தேறிப்பின் என்ற புலக்கம்புல் படித்து வட்டங்கொண்டதாய் பதினாறு சிறிய மெளனவுக்கு உவையிலே வைத்துக்கொச்சிவேரென ஒருபாக்கின, ஒருசெருக்கெனப்போட்டுப் பிரக்கிசுரக்கும் நூசியருக்குக் கட்டபொது அவர்களில் அநேகருக்கு வேதசனக்கேண்டாயிருந்தது.

Panic in Bombay.—வம்மாயிலே நூசியர் தக்கப் பானிக்கப்பட்ட கட்டகங்களைக் கொண்டுள்ளுவம்பாயைப் பிடிக்கப்போகிறார்களென்று அல்லு வந்ததற்க்காரும் மற்றுஞ்சனங்களுக்கும் பாரந்து நேருநித்தி நகரும் பணத்தினாயும் ஆரணத்தினாயும் வித்துத்துகளினே புதைத்தவைத்துவிட்டு யுத்தத்துக்கு எதிர்த்திக் ஆயத்தப்படுகிறார்கள். அவ்வல்லமும் நூசியர் வேற்றுகொண்ட சம்பவித்தால் விராயரச்சாலகைகவெலவென்தி பணமனைத்தும் எடுத்திக்கொண்டிப்பால் நிகரங்கொன்று மோசமாயெனினி விராயரச்சாலகைக்குப் பணக்கொண்டால் விட்டிவிட்டார்கள். இதிலினித்தம் அவ்விடத்திலேவேவலகைகள் அதிகசக்சிரதையாய் நடமாறும் குழப்பமாயிருக்கிறது.

Native Soldier.—சென்னைப்பட்டணத்துப் பட்டணத்திலே உத்தியோகமாயிருந்த அங்குலுக்கு ஒருவனுடைய சீவலித்தாதத்தைப்பற்றிக் சென்னைப்பட்டணத்துப் புதினத்தாறின்கொல்லியிருக்கின்றது. அவன், எக. ௫. ஆண்டில் அதாவது, இறரைக்கு லுப்பத்தொன்பது வருத்திற்குமுள்ளே சேவகத்திலேற்பட்டான். இவன் தன் பிரியப்படி பாகிசாவில் யுத்தத்துக்குப் போயிருந்தான். மறுபடியும் பிரமணத்துக்குப்போய்க் காலகையென்ற இடத்திலே சேவகமாயிருந்தார். நார்புதறாமண்டளவில் இங்கிலீசுகாரருக்குக் சீனாக்கும் நடந்த யுத்தமெல்லாவற்றினும் அவன் போயிருந்தான்.

Electric Telegraph.—வம்மாய்க்குக் கற்குத்தாவுக்குமே லைக்கும்படி ஏற்பட்டிருந்த மின்சாரக் குத்திரக்கம்பி முடிந்தாயிற்றுமன்றும், யாதேறும் தடையிலும்வெம்புபுதினக்கக்கித்கள் அனுப்பியாயிற்றுமன்றும் தெரியவந்தது. அப்படியே கற்குத்தாவுக்கும் வாகோருக்குமிடையே ஆயத்தப்படுத்திய குத்திரக்கம்பி முடிந்தபோயிற்றுமன்றும் வங்காளத்துப் புதினப்படுத்தியகையிலும் தெரியவந்தது.

Penny Postage.—இப்போழ்து கட்டல்வழியாய் வரணுபெண்ணியும், கட்டுக்குத்தாமாயென்ற நாட்டுக்குள்ளாவ்வுகிறதற்கு ஒன்றொருபெண்ணியும், இப்படியே இரண்டொருபென்சு ருவாற் செலவோடு அழைக்காவலிருந்து ஆஸ்திரியாவவுக்குக் காசீதம் அனுப்பப்பட்டவேருத்தும்.

Forts.—நூசியர் இந்தத்துக்குத் தவக்கெடுமென்று சீர்மையிலே நிரணத்து வம்மாய், சென்னை பட்டணமென்னும் இன்னிடங்களிலுமுள்ள கோட்டைகொத்தான்களை அரணப்பிக்கவென்கொண்டிருமென்று சீர்மையிலிருந்து கட்டவனவந்தது.

MORNING STAR.

Jaffna, Thursday, June 22, 1854.

NATIVE TESTIMONY

To the Progress of Christian Education in the Province of Jaffna, together with the observed results thereof, at its present stage of progress.

We have much pleasure in giving insertion to the following extract from Mr. S. R. Muttukistina's "Past and Present State of Education and Civilization in Ceylon,"—a respectable pamphlet, written by the author in 1853, while engaged as a medical student in Scotland.

We invite particular attention to this extract, (1) on account of its intrinsic value, (2) its being the testimony of an educated Ceylonese from the midst of us, on a very weighty subject, and (3) as containing some very judicious advice and exhortation to his fellow countrymen of the educated classes, addressed to them from the high leads of Scotland rather than from the dusty plains of India. We find so much to approve in the extract now given, that we can well afford to pass over in silence or with a brief foot note, the very few remarks and sentiments which seem to invite, at least a further, if not a counter statement.

"Such then is the state of education in Ceylon. Not less striking is the progress of Christianity under these three missions; despite all barriers and difficulties, the cause of Christ is advancing with rapid strides. Religion, 'the band of human society,' as Bacon calls it, is serving to tie in one bond of union, the Hindus, Mahomedans, Budhists and Christians. The Holy Volume, 'quick, powerful and sharper than any two-edged sword,' is not only changing men's opinions, but producing a total alteration of their character, their principles, their motives and their conduct.

Blessed as these labors appear to be, they are not attended with that success that one would reasonably expect from them. This statement is as true as it is strange. (a) The so called native converts to Christianity renounce the absurdities of their original faith, and declaim against their inconsistency with reason, soon enough, but, in the mean time, though they admit the excellency of the Bible, will regard to the morality embodied in it, yet most of them, at all events, do not seem to have taken a firm hold of it as the rule of faith or as a divine revelation. As long as they are with the missionaries, they are ready enough to conform to the external forms of religion, but when away from them, they become sceptics, rather than believers in the Bible. Then they are neither heathens nor Christians, but, as it were, in a via mediæ between both. To my limited knowledge, there are scores of these misnamed Christians, who say that they believe in the Christian revelation, but have not stepped into a place of worship nor yet so much as handled their Bibles for years and years together. Why, or from what cause this proceeds, it is far beyond my capacity to fathom; but surely there must be something radically wrong in the system of teaching. (b) One reason assigned is, that the Ceylonese are a 'people full of metaphysical subtleties,' and hence it is difficult to convince them of any thing by argument. Another and a more formidable enemy the missionaries have to combat against, is the method the heathen priests and teachers lately planned to establish their own schools and preach sermons, and deliver lectures in their temples; the chief object of which is to create a deep rooted prejudice in the minds of the people, and to declaim against Christianity. (c) The only remedy against this would be, for the missionaries to increase their efforts, and afford every possible encouragement from every quarter, to the dissemination in the cheapest practical form of wholesome and engaging literature. "If poison be cheap, let its antidote be cheaper."

Nor are the moral effects wrought by education such as they should be. For, (not to speak of the libertinism of a great number brought up in the mission schools, especially that of the Americans,) (d)

\* Warren's Intellectual and Moral Development of the present Age.

(a) But stranger still, if it had been otherwise than as is here stated. The heavenly Teacher himself hath fully instructed us that three portents of the field-sown will yield no fruit to perfection.

(b) "Something radically wrong," we would rather say, in the human heart, as is taught in the epistle to the Ephesians, 2: 1-3.

(c) But in this they have overreached themselves, even in the sight of their own countrymen, the heathen, as might be shown by an induction of particulars.

(d) The "Americans" must not be held responsible for the intemperance, libertinism and other misdemeanors of their appearance, "well trained young men" after they leave their country villages and fall under the varied influences of European society. This subsequent and advanced course of education and training should be duly inquired into by the writer of this extract and by all who render assistance in the improvement, both of native and of European society.

though hundreds are sent out of the schools apparently well trained, most of these young men soon fall back into their former habits of indolence and superstition. A degree of deism begins to develop in their minds; holy things are handled by them without feeling; ambition ceases to appear in them; and thus there is a retrogradation rather than a progression in the march of intellect.

It is *virtue* then, direct virtue, which is the hard and valuable part to be aimed at in education. . . . All other considerations and accomplishments should give way and be postponed to this. This is the solid and substantial good, which tutors should read lectures and talk of; and which the labor and art of education should furnish the mind with, and fasten there, and never cease till the young man has a true relish of it, and place his strength, his glory and his pleasure in it."

A complete reformation in the system of education then is indispensably necessary. (e)

But by whom, I ask, is this to be done? The local government owe us a duty which we have ample right to claim of them; but I will say no more about it than what I have. (f) Are we to expect the missionaries to do it? Is it binding upon them? Not at all; now that they have pointed out the way, it is the bounden duty of the more civilized and wealthier part of the native community, to come forward to effect this. I know some are already awakened to the sense of this their obligation. But it is not in the power of a few to accomplish this. Let me therefore earnestly entreat of my educated countrymen to view this as absolutely obligatory upon them. The seed has been sown for us; and let us now contribute our labors to its growth. The tree has been planted; it now remains for us to prune and water it. The foundation,—the imperishable foundation has been laid. Come, my beloved countrymen, let us raise the superstructure. Be thankful for what you have received from the missionaries, and lay no more claim to their labors. They are willing to co-operate with us still; lend only your assistance and exercise your influence. Look no longer with eyes closed upon the depravity of your brethren; be not purlined to the moral degradation of your fellow countrymen. Imitate the noble example of the magnanimous sons of the "accepted isle." Remember that once they were behind and inferior to us in every thing. Recollect also that it was from us, or rather from our brethren on the continent that arts and sciences had their origin."

\* Locke's Thoughts on Education. We should like to have for publication in the Star, an idiomatic translation of the foregoing sentences from Locke, together with a few naive comments, illustrative of the truth and importance of the sentiments expressed.

(e) We do not perceive the premises from which this conclusion is drawn; but should greatly rejoice to witness an unperverted system introduced and efficiently worked. (f) The following sentences contain words so fully spoken as to be "like apples of gold in pictures of silver." We hope they will be duly pondered and efficiently reduced to practice by those to whom they are so forcibly addressed.

THE SABBATH IN THE FAMILY.—As far as possible the mild and attractive features of our faith should be presented to children. It is important, for instance, to impress upon the minds of children the great truth, that the Sabbath is of divine authority, that it is binding on men, and women, and children, through all the generations of time, to keep the Sabbath holy, as much as it is not to take the name of God in vain, nor to kill, or not to steal.

At the same time the Sabbath should be made to appear the most interesting and attractive day in the whole week. The Sabbath is a jubilee. It is a day of gladness. It is not a fast day; it is weekly thanksgiving. It commemorates the work of creation. Children can be instructed to study this fair world, to look out on the works of God, and to praise Him who has garnished the heavens, and who fills the earth with his goodness. They can be taught to compare the books of nature and of revelation; to see how accurately and how beautifully the sweet Psalmist of Israel describes the high hills which are a refuge for the wild goats, the great and wide sea, the valleys that are covered over with corn, the sun that cometh forth from the chambers of the east, and the south-wind that openeth the earth.

The Sabbath commemorates Jesus Christ, and the completion of his bitter work on the cross for man's salvation. Little children can be interested in the story of his redeeming love. The amazing love of Christ can be pointed out to them as it was exhibited in the disciple who leaned on his bosom; as it shone in the countenance of the rap and dying Stephen; as it poured itself out in the conversion of Paul, and in his unparalleled labors, or as it has manifested itself in the living example of persons whom they well know, or in the full and sweet consolations of the departing saint.—Prof. B. D. Edwards.

DOMESTIC PEACE.—The less of physical force or menacing language we use—the less, to take an expressive word, we would our children—the more order and quiet we shall commonly secure. I have seen a family where a single word, or a look, even a slight rising storm. The gentle but firm method is the very best security for domestic peace. Rev. A. B. Mussey.

Correspondence of the Morning Star.

To the Editor of the Morning Star.

DEAR SIR:—I must confess I had hoped to see a more satisfactory reply to my questions with regard to caste than what appeared in your paper of the 8th inst. The subject seems to me of such importance,—it involves so essentially the first principles of Christianity that I certainly had anticipated for it a little more notice than a foot note to the article alluded to. It would be an invidious task for me to afford the information sought in that note; but it may be easily obtained by your applying such tests to your native converts as it is usual to apply in India. Suffice it for me to say that I believe caste distinctions exist among members of churches in Ceylon, such as would not be tolerated in India, with the exception of the Tranquebar church, which I am sure you would be sorry to take as a model.

Believing the time to have come when this matter should be thoroughly, yet dispassionately considered, in a spirit of firmness, forbearance and charity, I venture to invite discussion upon it. Did I think it would course more likely to prove successful, I rather seek a less public mode of bringing it forward. But assuming it to be the desire of the public to shall engage in the discussion to arrive at the truth as to what will most effectually aid the cause of Christianity, and believing that very error will exist as to the nature of caste, and that few men of sense how essential a part it is of Hinduism, I am inclined to think that the advantages will perhaps be found to counterbalance the disadvantages of a public discussion. I remain, &c., ALPHA.

REMARKS.—We agree with our correspondent in the belief, or rather in the fear, that caste distinctions of some sort exist in the native church in Jaffna, though we fully believe that caste here differs in its manifestations from that in India. We are also in doubt as to the expediency of tests of the kind adopted on the continent. We believe in enlightening the conscience, in showing to men the absurdity of the thing, and leading them to renounce it from conviction rather than compulsion.

We are very willing to discuss the question, as far as our limits will allow, and will hear both sides, in the same manner as we have lately been discussing the question of psalmody for native Christians.

To the Editor of the Morning Star.

DEAR SIR:—I beg you will please to give place in the Star to the following remarks on "Alpha's" questions proposed in the last No. of your paper on the subject of caste.

Perhaps there may be a very few among those holding offices either in the American Mission churches or other churches, who would refuse to sit down to eat with a low caste Christian, or with a European missionary who has his food prepared by a low caste cook; but such may be likened to Judas who betrayed, or Peter who denied, Christ. It is not a strange thing that there should be chaff among the chaff is removed. Now I wish to inform those that are not Christians who have on several occasions willingly dined with Christians, supposed to be of low caste, and who would be ready to dine with a European missionary, though the food was prepared by a low caste cook. What is it that induces them thus to do? I answer it is not the fear that the missionaries will discontinue their services if they do not eat with them; nor it is the feeling, as some would say, that they themselves were born of low rank; but it is the Christian principle of which they have so long heard and known. In these days we see the sons of the most esteemed and honorable persons of high caste (as they are called) take their seats on an equality with very low people in places of money feasts, (உணர்ச்சி மன்றம்) weddings, &c. This caste is, by degrees, losing its former influence and strength. If a man of high rank in India become a convert to Christianity, he is immediately rejected by his heathen friends and relatives, and deprived of all his property, while a Christian in Jaffna both enjoys, with his heathen relatives, the privileges pertaining to this world, and with his Christian friends the anticipations and hopes of the next;—the former under various persecutions and sufferings, and the latter without experiencing much inconvenience. Hence we clearly see that caste is not now so strictly regarded in Jaffna as it was some years ago. But what more shall we expect concerning caste? We should expect soon to see the times when caste will be utterly supplanted and disregarded by all.

In conclusion, I beg to suggest kindly to those who, bearing the name of Christian, still retain the observance of the distinction of caste, to give up their old prejudices and to improve themselves upon this point.

I remain, Sir, Yours sincerely,  
Maney, June 19th, 1854. BETA.  
Love is the fulfilling of the law.

**HOOSAC TUNNEL.**—In the Star of Oct. 28, and Nov. 11, of 1852, we spoke of the project of tunneling the Hoosac mountain, in the state of Massachusetts, and on the line of the Troy and Greenfield Railroad. The mountain is of rock and is five miles in diameter where the tunnel is to go. The project has been ever since agitating the public mind in Massachusetts, and has just now received the sanction of the state legislature, they having loaned the credit of the state for the building of the tunnel to the amount of \$2,000,000. It is said that there are two responsible parties who severally offer to contract to execute the work for less than the sum loaned by the state; and to give ample security that they will perform their contract. One party proposed to complete the work in five, and the other in seven years. Notwithstanding the favorable reports of engineers and surveyors in regard to the feasibility of the work, the Hon. Nathan Hale, a man of experience, has put the following prediction on record:

"The tunnel will never be completed—it will be abandoned long before it is finished, as a work impracticable within any limit of expenditure, including the charge of interest, which the object will justify—it cannot be executed by any force that can be applied to it, even with unlimited means, within a period of thirty years—in all probability it will occupy forty years of continued labor day and night, by all the men that can be employed upon it—and if much of the ledge should prove as difficult as there is room to apprehend, it will occupy sixty years—to say nothing of contingencies which may suspend the work altogether, long before the completion."

Perhaps the prediction of Mr. Hale may, in part be accounted for by the fact that he has been President of a rival railway corporation. We trust his prophecy will fall of accomplishment. However, the work is one of great magnitude and difficulty, scarcely if at all falling behind that of the world-renowned Thames Tunnel, accomplished by the celebrated engineer Brunel. The progress of the Hoosac Tunnel will be watched with intense interest by great numbers, most of whom will be anxious to have it succeed; but a few, should it fail, will inwardly rejoice and be ready to say, "I told you so."

**THE SANSKRIT LANGUAGE.**—That this character is of high antiquity, we are assured not merely by the close and minute analogy discernible between it and the kindred languages, particularly the classical (and that this is not a casual resemblance, the entire diversity of structure of the Semitic family proves), but also by the fact that the productions which Solomon obtained from India are called by names which admit of a regular derivation from roots of this language, and that all geographic appellations, and more especially Indian words, which we receive from Alexander's Greeks, are, however much corrupted they may be, explainable in Sanscrit.

Among the Sanscrit elements, expressions for speaking, knowing, teaching, meditating, are comparatively very numerous; and rarest of all those for struggling and fighting; facts which bear strong testimony to the early earnest and peaceful character of the Indian; indeed, as Humboldt remarks, many and varied evidences of his propensity to abstraction and pious seclusion are traceable in his language.

Wm. D. Whitney, in Bib. Sacra.

**RAILWAY AND TELEGRAPH IN JAPAN.**—The miniature railway and five miles of magnetic telegraph created great astonishment. Arranged with Japanese characters, there was much amusement among the natives at the extremes of the line at the rapidity and ease with which a conversation could be carried on. Additional wires were ordered to be prepared immediately, so that they might carry the communication right up to the capital. The railway was taken round a circle of some fifty yards in diameter—or nearly a tenth of a mile in length. The locomotive, with its tender and car, was made to travel at the rate of forty miles an hour. Of course the action of these machines was only intended as a small exhibition of western science.—*Friend of China, April 5.*

#### RESURRECTION.

FROM THE GERMAN OF GIBBEL.

When one is dead whom thou hast loved below,  
So carry into solitude thy grief,  
That still and serious may walk with thee,  
O'er wood, or lake, in footpaths now long shunned.  
Soon shalt thou feel that he thou'rt parted from  
Rises again as living, in thine heart:  
In light and shadow thou canst trace him near,  
And from thy tears blossoms a still, deep peace.  
Yes, lovelier still, the dead one seems: his head  
Illumed by thine all-transforming grief—  
And truer, for thou hast him at all times.  
The heart has, then its Easter—when the stone  
Springs from the grave in which his dust is laid,  
And what thou ever lovest, is ever thine!

Selected by Gamma.

**ARTESIAN WELL.**—While boring the Artesian well in New Orleans, the auger struck upon the trunk of a cypress tree lying at a distance of 150 feet below the surface of the ground, and also below several firm beds of blue clay, one of which was over thirty feet in thickness.

**COUNSELS FOR THE YOUNG.**—You were made to be clean and neat in your person and in your dress, and gentlemanly and lady-like in your manners. If you have not been bitten by a mad dog, don't be afraid of fresh water. There is enough water in the world to keep every body clean; but there is a great deal of it never finds its right place. In regard to this article there is danger of being selfish. Take as much as you need. Some people boast of their great rivers—I would rather they would boast of using a large tubful of their water every day.

Contract no such filthy and offensive habit as chewing or smoking tobacco. So long as a man chews or smokes, though a very Lord Chesterfield in every thing else that appertains to his appearance, he can never be quite a gentleman. And let me repeat it, you were made to be neat. While cotton cloth can be had for six cents (three pence) a yard, there is no excuse for not having a pocket handkerchief.

*You were made to learn.* Be sure you learn something every day. When you go to bed at night, if you cannot think of something new which you have learned during the day, spring up and find a book, and get an idea before you sleep. If you were to stop eating, would not your bodies pine and famish. If you stop learning, your minds will pine and famish too. You all desire that your bodies should thrive and grow, until you become as tall and large as your fathers or mothers, or other people. You would not like to stop growing where you are now—at three feet high, or four feet, or even at five. But if you do not feed your minds as well as your bodies, they will stop growing; and one of the poorest, meanest, most despicable things I have ever seen in the world, is a little mind in a great body.—*Hon. Horace Mann.*

**SCHOOLS IN RUSSIA.**—The number of parish schools is less than 1100 in all the vast territory of the Czar. Besides these are 445 district schools, and 521 boarding schools, and 76 gymnasiums. St. Petersburg, Moscow, and Kief have lycæums and universities containing a very limited number of scholars; the whole amount expended for schools is 11,000,000 francs, or about 2,000,000 dollars, and this mostly for the sons of noblemen, priests, and public officers. It is estimated that scarcely one in 300 inhabitants of the empire knows how to read. Russia is just about where Europe was in this respect 600 years ago. It should be mentioned, in addition, that there are at St. Petersburg a superior school for teachers, some military schools and seminaries for the Russian clergy, and a few special schools for the instruction of girls. This is all that has been hitherto done to develop the intellectual powers of the Russians. "Gross darkness covers the people;" fit basis for the civil despotism and ecclesiastical hierarchy, that crush the bodies and souls of men.

*TRIFLES.*—Nothing is a trifle which is displeasing to our friend. If every body thought so, and acted upon the thought, there would not so often arise that dull, bad weather, those cloudy feelings, those little bitter disagreeables, by which married people, brothers and sisters, parents and children, by degrees imbitter one another's lives, and which create altogether that great, grey, heavy oppressive cloud, *discomfort*. A fly is a very light burden, but if it were perpetually to return and set itself on our face, it might weary us of our very lives.

By the side of the above motto we should inscribe on the tablets of home, *Nothing is insignificant which gives pleasure to our friend*. Because from this arises that bright summer-mild atmosphere in the house, which is called *comfort*; and without this how cold, how miserable, is home anywhere.—*Communicated.*

**LANDOR'S LAST FRUITS OFFERED TO THE MADIASI.**—A tribute has been offered to the simple-hearted, and yet noble Madias, which might well be envied by the most exalted of those who live in bronze and marble, and who have been embalmed for all time in immortal verse. Walter Savage Landor, now in his seventy-eighth year, has edited a volume of his own writings solely on their account, and to awaken, if not enthusiasm, at least benevolence on their behalf. Mr. Landor calls his volume *The Last Fruit of an old Tree*. It will be accepted with gratitude and with tenderness—with solemn reverence, by a fit audience gathered around the venerable patriot, poet and philosopher.

**THE ELECTRIC TELEGRAPH.**—The rates for the electric telegraph have been sanctioned. They are one anna a word for every four hundred miles, with a reduction of twenty-five per cent. to regular customers. Overland intelligence will, in all cases, and at all times, be transmitted free. These rates, it is said, are lower than those current on the American lines, hitherto the cheapest in the world. At all points, they will enable any two journals in Calcutta, to supply daily a few lines with the latest intelligence from all the presidencies.—*Friend of India, May 4.*

**OCEAN PENNY POSTAGE!**—Letters are now sent from the United States to Australia for 5 cents; 2 cents (one penny) for the ocean postage and 3 cents for the American inland.

**FORTS.**—Orders have been given that the Forts at Madras and Bombay be put in a defensible position.

#### OVERLAND INTELLIGENCE.

Our latest foreign dates are down to the 9th of May. We give several particulars. Up to the last dates, almost all prizes had been taken in the Baltic. Part of the fleet was in the Gulf of Botnia and part in the gulf of Finland, awaiting the arrival of the French squadron. A new manifesto of the Czar is published more lying and blasphemous than any previous document.

An parliament Sir James Graham said that government had dispatched to the East since Feb. 9th, 830 officers, 21,119 men, 2,250 horses, 2,300 tons of provisions, and 300 tons of ordnance stores. There was no instance on record of a large force transmitted in so short a time.

**FRANCE.**—80,000 men of the levy of 1834 are called under arms. A camp of 10,000 is to be established near St. Omer and another of 50,000 at Marcellis. The archbishop of Paris is trying to induce a better observance of the Sabbath in France. An "Imperial" guard is ordered to be raised. The French portion of the Baltic, Black Sea, and Channel fleets, under Admirals Hamelin, Desclieux, and Brist, now consists of 24 ships, 17 frigates, 6 corvettes, 7 avisos, and 4 brigs; the whole carrying 5,250 guns and 40,000 men. The steamers are 23, and represent a force of 7,372 horse power, with numerous torpedo boats for political offences.

**RUSSIA AND TURKEY.**—Omar Pacha has won a great victory and driven back the Russians who were marching upon Shumla to Czernavoda. The battle took place on the 17th and 18th April. At Kalarasch the Turks were obliged to retire being overmarched in numbers. The Russians have been bombarding Sialitria\* for several days and have already lost 3000 men, but up to the 19th April had not surrendered. The "Himalaya" steamer carried 2100 persons from Malta to Gallipoli in 62 hours. On the 17th April there were at the latter place 25,000 French and 8,000 English soldiers.

At the taking of Odessa, the *Home News*, states there were two powder magazines blown up, twelve Russian ships of war sunk, and the whole of the land batteries, fortifications, &c. completely demolished; and all this by the allies suffering a loss of only 8 killed and 15 wounded. One of the English steamers whose name is "The Terrible"—and whose doings were terrible and horrible—is thus spoken of: "The Terrible made dreadful havoc with her ten inch red hot shot; she fired 579 shot and shells, which were put into the furnace for fifteen minutes."

\* Sialitria was taken by the Russians in 1829, after a nine months' siege, but was subsequently restored to the Turks. It is said to have a population of 20,000.

**THE "MAINE LAW."**—The legislature of the state of New York recently passed a stringent anti-liquor law, but the Governor of the state infamously vetoed it. We trust the good people of New York will at the next election put a veto upon the Governor and give him leave to spend his days, as he justly deserves, in obscurity. The people of the state of Connecticut have recently chosen *anti-slavery* and *anti-drinking* (two antics), by the way, which usually keep each other company in the new world) rulers, and it is confidently expected that the Maine law will be enacted by the state legislature at its next session. The three states of New Hampshire, Connecticut and Rhode Island have this year in their elections so voted as to express most strongly their condemnation of the Nebraska bill, or in other words the slavery-extension principle.

**PROGRESS OF THE BENGAL RAILWAY.**—We learn from the *Friend of India*, of May 25th, that, in spite of European disturbances, of the rise in freights and of the increased demand for labor, the work of the Bengal Railway rapidly proceeds. THE FRIEND SAYS: with the slightest display of energy in England, the journey from Calcutta to Delhi in 1857 will occupy but a few hours. The experimental line from Howrah to Pandooah, a distance of forty two miles, will be open at the latest on the 15th of July. Four locomotives with their tenders arrived some fortnight since, and the carriages have already been prepared. The second section to Rineecong, a distance of 131 miles, will be opened on the 1st of January 1855. Eight hundred miles additional have been granted out in contracts.

**TELEGRAPH.**—The electric telegraph was complete between Calcutta and Lahore, and also between the first named city and Bombay, as early as the 20th ultimo!

**TRINCOMALEE.**—From the first of Jan. 1855, Trincomalee is to be the calling place of the mail steamers, instead of Galle. The question has been decided by the home authorities.

#### SHIPPING NEWS.

**POINT PEDRO.**—ARRIVALS AND DEPARTURES.—*June 1st.*—Arrived Schooner Petrel, A. Sevankeno, from Batticaloa bound for Colombo, cargo timber, passengers Mrs. Bradley, Mrs. Kilner and servant.  
*June 12.*—Arrived Schooner Petrel, Abanadno Lebhe from Batticaloa June 7, bound for Point Pedro, passenger G. Burleigh, Esq.

*KAYES.*—*June 2.*—Arrived Brig Menarchy Soondaram, from Colombo and Paumotu, passengers the Right Rev. Bishop Bonnard, the Rev. Messrs McKay and Senior, Messrs. Lawrence and Kessens, and servants.  
*June 5.*—Arrived Schooner Prebenta Maria, Savaramutu, from Negapatam, bound for Colombo, cargo rice, passengers Mr. De Larche and family, and servants.  
The same day Arrived Brig Fatale Raman, M. Yanam, from Colombo and Paumotu 1st and 4th June, passengers T. W. Blawry, Esq., and 2 natives.